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tion with varying intensity of these two forces, personal alienation from Christ and selfish adhesion to his party, explains the conduct of Judas. Jesus would not remove him but he would hold the door open for him to depart. "Do ye also choose to go away?" It was natural that Judas should stay. It was also natural that he should be full of the fury of disappointment. As higher impulses died in him, he grasped at petty dishonest gains. Hence the loss of the price of the ointment exasperated him. Now the devil makes his home in him. Note his iron nerve at the Supper. He would stand by hoping for news which he could carry to the priests. Jesus dismisses him. When the betrayal was over, it was natural that the difference between the contemplation of guilt and the actual burden of it should alarm his soul too late. No further intuition led him to seek pardon from the all-merciful one. So he goes to his own place, the only mortal whose dark fate we surely know.

A presentation closely following the facts and statements of the Scripture on this dark problem. The positions are not always clearly indicated but the drift of the article is similar to that of Prof. Ballantine in the August *STUDENT*, with which the view may be compared.

The Age and Authorship of Ecclesiastes.*—The testimony of the book itself to its age and author is not to be rejected without demonstrative proof of its worthlessness. What are the arguments urged against it? (1) the passage 1:16. But the reference is to the line of kings and princes from the days of Melchisedek; (2) in 1:12 a king of the past is represented as speaking. But the better meaning is "When I became king" etc.; (3) the state of affairs social and political described in the book. But all this did exist in Solomon's reign, and wise and powerful ruler as he was, he was unable to solve the social problem; (4) certain historical allusions to later times, e. g., 4:13, 14; 10:16, 17. These are far-fetched; (5) the presence of passages which attack Essene principles, e. g., 9:2, 9; 10:15; 4:9-12; and those of other sects. These can be fairly explained otherwise; (6) the use of Koheleth instead of Solomon. The meaning of Koheleth is "she who collects," referring to the soul of the author. Solomon's name is withheld because as king, the one who by his name was to make peace, he confesses that he could not fulfill his mission; (7) the book contains Greek philosophy, the search for the "summum bonum." But the same appears in Ps. 39. Neither the method employed nor the results arrived at betray any non-Jewish element; (8) the style and diction of the book. This is explained somewhat by the peculiar subject and its peculiar treatment, demanding a special vocabulary. The words can all be satisfactorily explained. "Koheleth" does not contain, therefore, any facts or circumstances that necessarily point to a period later than Solomon. It is possible that the ideas and arguments taught by him were handed down and written at a later time. Certain positive arguments for the Solomonic authorship are (1) Koheleth is King over Israel in Jerusalem. Solomon was the last one who satisfies this statement; (2) the wisdom claimed by Koheleth fits Solomon; (3) the extravagant expenditures could have been made only by Solomon; (4) the long course of experience befits Solomon's long reign; (5) the disappointments which made success seem a vanity were in line with Solomon's experiences; (6) the experience of rebellion and usurpation (8:9) befits Solomon's youth; (7) the likeness of Ecclesiastes in many sentiments to other writings attributed to Solomon.

A vigorous re-statement of the traditional view of the authorship of Ecclesiastes. The review of objections to this view is much stronger than the positive proofs presented. The article will repay study.

* By Dr. M. Friedländer, in *The Jewish Quarterly Review*, July, 1889, pp. 359-375.